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Message
of
S'akuntala.

by
R. V. SHAH.

Author of 'Pourings of a Struggling Soul',
'Wife', 'Reality of Life', &c.



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To
The sacred and revered Memory
of
The Master Mind
of
India.



Endless tune of Eternal Song,
fulfils my Form without,
Endless tune of Eternal song,
weaves my garland within.
Endless Song of Eternal Love,
fascinates my Beloved within,
Endless Song of Eternal Love,
celebrates my nuptials within

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Awake, arise and sing the glory of
Love within,
Awake, arise and sing the glory of
God without,
Awake, arise and sing the glory of
Marriage of Soul within,
Awake, arise and sing the glory of
Marriage Ashrama without.

I

X

Full many a flower of lovely perfume,
 Sanctifies the soil of hoary Aryavarta;
 Full many a flower of heavenly charm,
 Grows in the garden of hojy Aryavarta.

Liter.

tion, criti

and created by so many oriental scholars both of the orient and occident, that an apology is needed from the author of this '*Message*' for presenting it to the world of oriental scholars in general but to the Lovers of Kalidas in particular. Those scholars and lovers of S'akuntala have appraised the work as the most perfect and lovely creation of the *Master Mind* of Kalidas, the most delicate and extremely fascinating flower of his superb Art. I have tried in these pages to speak out, what I believe to be her essential and crucial feature; viz., S'akuntala as a perfect type of Indian Womanhood and Wifehood, as the brightest and flawless gem of the Marriage Ashrama

In these days of all round material progress and widespread diffusion of knowledge and intelligent understanding of the cultures of the world, I think the only

right method lies in studying each culture from as many varied points of view as possible and thus realising the greatness, sublimity and grandeur of each and then to visualise the essential unity of all cultures with the ultimate objective of paving the way for the Brotherhood of man. Being a student of Aryan Culture, I have selected S'akuntala as the best specimen of the culture from the point of determining the status, the duty, the equipment, the mission, the sphere of action and the essentially spiritual, religious and altruistic backbone of Indian Womanhood and thus to pay my humblest tribute to that lovely and auspicious *creation* of S'akuntala and express about her what is uppermost in my heart.

In presenting this '*Message*' to the world, I have attempted to show how S'akuntala can still stand as a Model *par excellence*, even in this age of competition, equality of rights and of sexes, and justice to all. A married woman has got to play a distinctively glorious part in the social and domestic spheres to whatever country or race she may belong, and in this connec-

tion S'akuntala has given a Message, which has a widespread and an abiding interest. The parents and the husband, the son and the mother, the young virgin and the boy-to one and all S'akuntala has to deliver a 'Message'. It further gives an effective antidote against the infections and abuses of Marriage Ashrama and tries to vindicate it by correctly assessing its ethical value. In bringing it out, I have tried to be impartial and unbiassed and as such my utterances in some places should not be misconstrued or misunderstood as expression of egotism, conceit, pride or a sense of self-superiority but expression of fervour and intensity of feelings. A sincere desire to show and appeal to learn and *not* to coerce or triumph by offending and wounding the feelings of others.

The diction, which I have adopted, in this work is poetic and more elaborate and detailed. It is not a matter-of-fact style of composition. The work is intended for cultured minds and I am sure this method adopted in conveying this 'Message' would be effective and attractive

and the repetitions will have the result of carrying the reader through without any worry or tension of nervousness in this Wonderland of Sākuntala, which, I have tried to produce here. A string of adjectives or epithets may sound awkward or crude, but the sum total of all will give the reader a fuller and more perfect conception than a single adjective is competent to give. How far I have succeeded, I leave it to the reader to judge.

May this 'Message' bring enlightenment and happiness to the holy inmates of the laudable Marriage Ashrama and give them inspiration or consolation with a view to rectify the abuses, purify and strengthen the married life with a view to successfully pass through the mission of Life, which this Ashrama represents. *I am, Live and Lead; and therein a'*

CORRECTION.

| Page | Line | In correct | Correct |
|------|------|---------------|-------------|
| 8 | 1 | Hospitability | Hospitality |
| 16 | 12 | ornamnets | ornaments |
| 20 | 14 | To be be | To be |

The Abhijnana S'akuntala. IV Act.

I.

Kashyapa's philosophical musings while sending
S'akuntala to her husband's house.

Heart bleeds on,
Thinking S'akuntala's going away to-day.
Tears refuse to find way
Choking the throat vehemently,
Eyes defeating the sight
Through anxiety's heavy load.
Affection breeding such affliction,
Though we, living in a hermitage.
How would then the worldly men
Not burn with griefs immeasurable within,
Separating their daughters from their tender care

2.

Request to king Dushyanta by Kashyapa

We glory in self-restraint,
Thou in kingly weal,
Relations stood apart
In S'akuntala's liking towards thee.
Smile thou upon her considering well,
As befits one of your religious wives.
Let now Destiny play her role,
Since dictation proves improper here.

3.

Kashyapa's advice to S'akuntala.

Serve thou thy elders,
 Be a friend indeed to thy co-wives.
 Rouse not thyself to jealous mood,
 Though wronged by thy husband's acts.
 Keep thou the motherly attitude
 Towards servants great or small.
 Shun pride, though graced by luck divine.
 This the way for ladies young and wise
 To exalt the glorious wifehood.
 Those of opposite type,
 Are ever a curse unto their husbands' house.

4.

Kashyapa's desire fulfilled.

My inner Soul rejoices,
 Seeing S'akuntala's happy luck;
 At her deparature to her husband's house,
 Considering a daughter is ever a trust.

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Since dictation proves improper here.

Vallabho Ramjee.

आयांवर्तस्य भूमिं हरभित्तमनसां संचयः संपुनाति ॥

Full many a flower of lovely perfume,
Sanctifies the soil of hoary *Aryakarta*.

Message of S'akuntala.

Kalidas, the noblest, grandest, greatest and the most favoured son of Goddess Saraswati, sang the all-enthralling play of the *Abhijnana S'akuntala*, thousands of years ago, in the glorious and sanctified soil of *Bharatvarsha*, and dedicated it to his Mother Ind and also the World at large, sitting in her glorious, holy, majestic and

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meritorious Shrine. Little did he dream then of the fairest and spotless fame that his glorious and noble drama, was going to add to him. Through this noble and sublime drama of the Abhijnana S'akuntala, not only has he immortalized his name, in this wide world, as the glorious, cultured and sublime King among Poets, and Bard among Bards, but he has sung the glory of ancient civilization and culture of India. He has further perpetuated the sacred name of sacred and benign Bharatvarsha through the endless cycles of Eternity. His glorious and unique drama of the Abhijnana S'akuntala, is inspiration right through. His consummate art, in singing the glories of Love and the beauty of sacred Marriage Ashrama, is simply superb, inspiring, artless and unsophisticated, musical, emotional and symmetrical in conception. The selection of his Hero as King Dushyanta, and lovely Heroine as S'akuntala, the deserted daughter of Sage Vishvamitra and lovely Apsaras Menaka, and later on fostered

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by Sage Kanva, residing in a hermitage, bears eloquent testimony to his Poetic genius and faculties. He was the gifted son of Goddess Saraswati. He was a born Poet. Poets are always born and not manufactured in this big and gigantic World-Mill. His drama is a glorious and self-evident proof, about his masterly studies in the problems of love, holy hermitage, Gandharva Form of marriage, the fair sex, and all-benign and forceful factor of Mercy, which also drove away no less a Personality than the Bhagwan Buddha, from accepting and wearing worldly crown, full of cares and thorns for winning over the laudable and eternally glorious crown of Law, Truth, Justice and Love.

The glorious daughter of the revered Sage Kanva, S'akuntala delivers on the lute of Love, through Eternity, the following message of a wedded and dutiful wife in her mute but powerful language of the yearning heart:—

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Awake, arise and sing the glory of
Love within,

Awake, arise and sing the glory of
God without,

Awake, arise and sing the glory of
marriage of Soul within,

Awake, arise and sing the glory of
Marriage Ashrama without.

This glorious and supremely lovely drama of the Abhijnana S'akuntala conceived and worked out by the master mind Kalidas, stands as a living and glorious monument and a reminder to Western Peoples, of the majesty and charm, beauty, dignity and splendour of Indian womanhood, exalted wifehood, sanctified motherhood and the Institution of Marriage founded on the solid and unshakable basis of Ancient Culture of India, as sung and evolved by the Seers and Sages of old.

This world-famed drama of S'akuntala admirably teaches the first and foremost lesson in conjugal life that a husband should

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seek pardon of his wife, if he stands guilty either consciously or unconsciously of any misdeed or crime, towards her, in fullness of heart and meekness of all-powerful Love. And all this has been taught to the young and aspiring man and woman through a language, which has been rightly designated "as the Divine speech of Sanskrit..... a speech that is characterized by chanting melody, genuine beauty and that is the very foundation of all that is lovely, great and noble in Nature.

This sublime and inspiring drama further imparts sound and sublime advice to Westerners, as to why and how to enter into the Marriage University, to forgive and guide in the language of Love each other where either of them errs, and thus respect the sacred and meritorious implications of Marriage Ashrama.

Let each wife and husband belonging to the holy Ashrama of Marriage devoutly repeat the following lines:—

MESSAGE OF S'AKUNTALA.

How sublime, sweet, noble

S'akuntala !

How brave, coy, lovely, glorious,

S'akuntala !

How charming, pleasing, yearning

philosophical S'akuntala !

How obedient, chaste, cultured

tender-hearted S'akuntala !

How suffering, meditative, forgiving

S'akuntala !

How pining, sublimely-thinking, wise

S'akuntala !

How forbearing, gloriously serene

S'akuntala !

How dutiful, gracious, fortunate

S'akuntala !

Unto her benign and remorseful superior
Lord and husband of holy Marriage Ashrama.

The most auspicious *Gandharva Form*
of Marriage with which the artless and
superb S'akuntala, bred up in the company of
the innocent creatures of the forest under
the fostering care of the revered Sage Kanva,

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was united in wedlock to the powerful, emotional and loving King Dushyanta, without the previous consent or consultation or approbation, of her foster father, throws a flood of light on the great confidence and trust that was reposed in a virgin of mature age and endowed with accomplishments like education and culture. This also points as to how a girl of mature age, with the help of the infallible and unerring glorious weapons of culture and education, can use the powers of judgment and wisdom in selecting a life-long companion and thus sing the glory of Philosophy of Marriage in the majestic Marriage University. ,

The glorious career as a wife, a mother and a queen of this superb, beautiful, pious and gloriously fortunate S'akuntala, who was consecrated with the lustrous crown of Love is a perennial fount for any maiden of mature and youthful age, to refresh herself, in bathing in the nectar-like cooling sprays of Duty, Sublimity, Sincerity, Devotion, Piety, Nobility

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of womanly modesty and chastity, the peerless and benign Queen S'akuntala of peerless Menaka wore, and try to be like unto her to create a new, lovely, superior and divine home, by uniting yourself with a fit, cultured, and youthful life-long companion, in this unhappy, weary, dry and thankless world, inhabited by devils, monsters and selfish, poisonous serpents and thus vindicate the glorious edicts of Marriage Ashrama.

Let every father and mother, regard their daughter as a sacred trust, to be handed over to her future lord and husband, whom she finds out in the most natural manner.

Look at the wonderful faith, which S'akuntala had in the mysteries of Life, when, she attributed her separation from her husband to the mysterious workings of *Karma*, though, the latter repudiated her most cruelly and ingloriously, in spite of his having united himself with the Form of Gandharva Marriage, in the holy Ashrama, in the presence of her two sweet, amiable and faithful

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companions. Thus it is through the previous birth's meritorious acts, that, one becomes happy in the present existence. S'akuntala took righteous pride, in the possession of a remorseful yet loving and yearning husband, and hence, it became the sacred duty of auspicious and glorious daughter of sage Kanva, to absolve her honoured, remorseful and lucky husband from all infamy, blame and odium, that he had brought upon his illustrious and exalted race, through his repudiation of her, by re-accepting him in the same glorious and lovely style, demeanour and deportment, with which she had received him on the first day of their meeting in the holy hermitage. Thus, let the happy, auspicious and ideal S'akuntala be entertained in her heart by every youthful maiden and nourish herself with the waters of Faith, Sincerity, Meritorious thinking and Devout aspirations, to find out her future life-long partner, ideal as well as practical, to decorate herself in this fair garden of World along

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with him, and to justify her station and position of Wifehood. Let the sisters and daughters of India and Western countries, make glorious sacrifices for their future life-long partners, as would uphold and maintain the purity, loveliness, and superiority of the holy and glorious subordination that is a precedent condition to be observed in the Matrimonial Alliance Country.

Let each girl and youthful maiden and lover, desirous of ideally shaping her or his life, hear the clarion-call of the Marriage University, wherein, the Sage Kanva imparts first and fundamental lessons in domestic life to his meek and yearning daughter, about her future conduct and behaviour at her beloved husband's home. It is the height of glory for the beauteous S'akuntala of peerless, lovely, daughter-loving Menaka, to have carried out word by word into action, all the instructions, advice and precepts, that were imparted to her by the revered Father Kashyapa. Let each lady of every country

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pause and think, how far she has been successful in this particular art of winning over her husband, by the charms of carrying out the glorious instructions into action, which Poet Kalidas voiced forth, thousands of years ago, through his most sublime, glorious and noble drama of the *Abhijnana S'akuntala*.

To be S'akuntala, each lady has to learn up the art of suffering and suffering gloriously and nobly and meekly at heart. To be like S'akuntala, each lady has to discard the glamour of false education. To be like S'akuntala, each youthful maiden, has to pray and pray devoutly and sincerely, yet silently in the glorious church of the Ancient Culture of benign *Aryavarta*, and not in the enchanted Palace of the wizard of Western civilisation. To be like S'akuntala, is to appreciate the fair and lovely perfume, of hermit life To be like S'akuntala, is to sing the glory of Nature, wild deer, obliging trees and flowers of jungle, and the lovely glory of the perfumed garlands of unflinching

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Faith and Devotion, with which, she accepted Dushayanta as her life-long partner To be like S'akuntala, is not to sing only the glory of love, but to sing the glory of Philosophy and Philosophy of Marriage, which she had studied from her foster father Sage Kanva To follow in the footsteps of benign S'akuntala, is to illumine one's existence, by enkindling the torches of Love, Ideal suffering, and Nobility in the auspicious Marriage Ashrama To be like S'akuntala, is to be a living torch of lustrous Purity, Chastity, Faith and Culture To be like S'akuntala, is to consecrate oneself, most humbly and piously, at the altar of all-auspicious Love and sublime Sufferings To be like S'akuntala, is not to swerve from the course of Love, though thorny and galling To be like S'akuntala, is to choose the Damsel of Mercy, as one's life long, benign and useful companion To be like S'akuntala, is to decorate one's home, with the lovely and charming designs, selected from the

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majestic Mansion of the ancient glorious culture of benign Bharatvarsha, and not, from the temporary, frail and showy and passing structures, full of glamour of Materialistic civilization. To be like S'akuntala, is to be conscious of one's own right, of selecting a life-long partner, to continue one's march, to the glorious country of Truth and Love, in the benign and auspicious company of Marriage Ashrama's lovely and lively life-long partner. To be like S'akuntala, is to yearn devoutly and sincerely to find out a fitting and worthy life-long co-student in the Marriage University, and not belittle the idea of uniting oneself with the future life-long companion, as is done into the fiery and destructive, fierce flames of glamorous, showy, spurious and spacious Civilization-Hall of Western Countries, with a view to remain single and uncontrolled in the gratification of whims, fancies, and sensualism. To be like S'akuntala, one has to doff the shabby, dirty, and mischievous garb

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of Pride, Vanity, Insincerity, Immodesty and Haughtiness and don the lustrous, blissful, joyous, lovely and suspicious *Sari of virtue* bespangled with Love, Mercy, Sincerity, Devotion, Chastity, Humility, Truth, Repentance, Forgiveness and Meekness. To be like the lovely Heroine, one has to befriend oneself with the virtuous, sincere, helpful and joy-spreading companions only and never to dream of keeping company with the flirting, capricious, frivolous, fanciful, evil-minded and selfish persons. To be like S'akuntala, one has to convert the weary and tedious course of life, into a brighter and flourishing one, only to realise the beauty of Love within and not without. To be like S'akuntala, one has to sing and sing the glory of ideal Love, with a view to help the helpless and forlorn sisters and daughters and widows of this glorious Mother Ind. To be like S'akuntala, is to embrace the grand theory of Evolution, thus making oneself ready to pass from wearied world, into the blissful regions of

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Eternity, where the music of Love is going on since ages infinite. To be like S'akuntala, one has to hear the glorious clarion-call of benign Motherhood, sounded from the Marriage Ashrama, with a view to immortalize one's name, on the stage of world theatre. To make one's wife lovely and auspicious like S'akuntala, let no husband ever treat his wife cruelly and in an ill-becoming and degrading manner. To be like S'akuntala, let no lady or youthful maiden crave and long for ornaments, for Nature's wealth with which, she is endowed is always full, substantial and auspicious. To unite as a wife or husband is a necessary stage in the development of Soul and hence cannot be manufactured in the World-Factory. To be like S'akuntala, each lady has to help herself from within, and God's grace will gently drop upon her, from quarters least suspected, least dreamt of and unknown. To be like S'akuntala; each lady should never count on help from her parents, and superiors.

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once, she is garlanded by her husband. Rivers flow into the ocean. Let youthful maidens be ready to start on pilgrimage, in the benign company of their future husbands, into this wide-world, and let them not start on this pilgrimage shelterless and unfriended. To be like S'akuntala, each lady has strictly to confine herself to the limits of domestic and altruistic life to discharge her legitimate duties, and not at all playing foolishly, into the province of works, where, her presence is ill-becoming, detrimental and unwanted and against the edicts of Marriage University. To be like lovely S'akuntala, each lady has to dream and think of her husband, and not at all cast evil and ill-becoming glances towards others, consciously or unconsciously. This is the highest pitch of Love and Bhakti, on the part of a devout wife, towards her husband. Instances of this glorious type are not few, in the annals of ancient and honoured Bharatvarsha. To be like S'akuntala, each wife has not to be like a fierce

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burnning flame unto her husband. To be like auspicious Shri incarnate, let each lady study and be one, in all seriousness and sincerity with the life of modest and lovely S'akuntala. To turn out daughters like noble-minded S'akuntala, let parents give them due and proper freedom, respect their yearning and aspirations and ideals, and not stifle them in the least, and not behave themselves like merciless butchers, and yet profess to follow the religion of God. To make daughters like S'akuntala, let parents not give them unto rich persons who are lewd, aged, impious, and illiterate, but let them hand over their valuable possessions and priceless trust, unto proper, right, worthy and fit custodians. To make daughters like S'akuntala, let parents give to them enough of education and sublime culture, and not shut them up in the murky regions of Ne-science. To make daughters like S'akuntala, let parents, guardians, or elders not come in the way of their legitimate and reasonable amount of freedom

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with their husbands, nor hold before them the daggers of artificial laws, or orthodox views Let parents rejoice in their daughters' rejoicings in the laudable companionship of their husbands, and not play the owl at their rejoicing and prosperity

To be like august Sakuntala, each wife has to assimilate the inspiring lessons of Duty, Love, Devotion and Sufferings from the fount of ancient culture of sacred Bharatvarsha To be like S'akuntala, each lady has to be sincerely true to herself once for all, and to the glorious creed of Matrimonial Alliance Country To make daughters like aspiring Sakuntala, let parents denounce and give up the hateful, much censured and obnoxious practice of child marriages once for all, in view of their daughters' permanent well being and good luck and for lasting prosperity of honoured Bharatvarsha To make daughters like S'akuntala, let parents make room, clean and clear, for their daughters to find out suitable, worthy, life-long partners,

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watching them diligently and carefully, and guarding them where, they are likely to adopt a wrong course. But in no case, let them thrust their choice upon their daughters. To be like S'akuntala of flawless and peerless beauty of heart, and soul as well, each lady has to nourish the lovely, charming and tender shrubs and creepers of her garden (i. e. heart) with the waters of devotion, duty, unswerving faith, sincerity, lofty thoughts and sublime ideals To be like S'akuntala, is to take things coolly and composedly, in spite of repudiation or condemnation at the hands of the husband. To be be like S'akuntala, is never to lose self-control, even in the heat of passion or strong provocation from the glorious husband of benign, sacred and august Marriage Ashrama. Queen S'akuntala is the living embodiment, not only of peerless and superb beauty of physique, but also the majestic and sublime beauty of heart, suffering and forbearance. She stayed in her husband's home, in full accord,

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sympathy and happiness, with her husband's co-wives. What does this prove? She never raised her voice against her husband being a polygamist.

Of course, the author of this message should not be misunderstood to favour polygamy. But this particular, most important and outstanding feature of king Dusyanta's homely life is cited, to show to the world at large, of what calibre, S'akuntala was made, and how she respected her husband's views, and actions, and co wives, and how she made glorious sacrifice, by tolerating her husband's inclination towards polygamy, and how she bore herself on the climax of forbearance. No doubt, lovely, beautiful S'akuntala was forbearance incarnate. This does not, of course, allow husbands to marry more than one wife at a time, but the author's work is confined, to sing the glory of lovely and heroic S'akuntala, apart from the views, that are held by the world at large about king Dushyanta being

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a polygamist. Of course, since, poet Kalidas, gets S'akuntala married with king Dushyanta, who has already lovely wives in his harem or seraglio, it is a plain truth, that in the times of poet Kalidas, polygamy was prevalent in India. And, if king Dushyanta followed the current practice or custom, he cannot plead guilty, to the charge of loving S'akuntala and marrying her, neither does the beauteous daughter of sage Kanva in loving and marrying king Dushyanta. On the contrary, it proves the nobility of mind, loftiness of heart and sublimity of the remorseful king Dushyanta. Even in the present times, has religion disallowed marriages of polygamous type ? Hence, it is up to the wife, to live in happy concord and sympathy with her husband's other legitimate co-wives.

Dushyanta, being a supreme sovereign, could very well have used beastly force to snatch away beauteous and superb S'akuntala, from the unguarded hermitage, and kept

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her as his concubine or as his illegitimate lady-love, mistress or as his beautiful slave, hand-maid or as his illegitimate companion, or as his beautiful, pleasing, delightful, capricious, fanciful toy, or as his forced wife, or as his a living human being to personify his criminal and lewd character in his harem. He could very well have kept her in spite of the remonstrances of his co-wives in a dungeon or against the wishes of Sage Kanva, and could have gratified his lewd and sensual desire, whenever, his passions demanded it. All this he could have very well done, being enormously rich, and powerful as a King, above all human laws and restrictions. All these inglorious and impious methods and tactics, crafts, knaveries, including even elopement, he never resorted to. On the contrary, he fell in love, with peerless, innocent, delicate and tender-hearted beauteous S'akuntala, in her plain bark simple garments, and it was his as well as S'akuntala's love at first sight

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that both of them fell in love almost intuitionally. So the question of winning over S'akuntala though helpless and shelterless by force or vile, and mean stratagem never struck him from start to finish. On the contrary, he yearned and yearned remorsefully and in reminiscence to win back the maddeing beauty of flawless contour and symmetry, by love and sublime love alone, and by worshipping devoutly, sincerely and gloriously, at the altar of holy, peerless and superb shrine of Beauty in the Marriage University. What was the final result of his exchanging notes of love, with gloriously beauteous S'akuntala, standing gloriously and laudably on the august platform of Sublime Love? S'akuntala yearned and yearned, pined and pined for him, and spread her benign form, for her lover to worship, adore and kneel down before her. This was the climax of the glory and matchless triumph of love and sublime love alone over King's heart and bashfulness and humility on the part of yearning, delicate

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S'akuntala, the holy pilgrim of Marriage Ashrama Thus, both of them became slaves unto each other, chained down with the unbreakable, adamant chains of Love and Bhakti alone, and not at all of passions and frivolous fancies The very fact that, lovely, meek Sakuntala, pierced the heart of King Dusbyanta with the arrows of love in her simple, bark garments, proves that, Nature's wealth of beauty both in the point of Physique and Heart, is quite sufficient to win over the heart of a lover, a holy pilgrim of holy and sanctified Marriage Ashrama Ornaments are no useful weapons, for ladies to win over the hearts of lovers and husbands save those of culture, virtues, nobility of mind, loftiness of heart, natural gifts and accomplishments Sakuntala was not merely a wild flower of the jungle, but the lovely perfume of education and culture, which benign nature had endowed her with, from her very birth in this world was there This delicate and sweet smelling flower of the

MESSAGE OF S'AKUNTALA.

hermitage, therefore, required delicate care and utmost preservation, by her father, before it could bloom and blossom and pass over to its worthy owner to give luxurious and exuberant delight to him. This perfumed flower had received education and culture from the Sage Kanva.

Thus, lovely, pious-minded, serene-hearted, favourite, beauteous daughter received her education, instructions and culture, in the most perfect and flawless style, from her foster father Sage Kanva, from the day, she was deserted by her mother, and adopted by him as the adopted daughter of his Ashrama. Thus, the lovely and benign S'akuntala, received her education and culture, from her infancy to her youthful blooming age, in the holy hermitage.....a centre of nature's pristine purity. Thus, let each girl, lady-student and wife receive education from only pious-minded, noble, unbiassed, well-learned, holy, virtuous, well-principled, well-experienced,

MESSAGE OF S'AKUNTALA.

worshippers of the Queen of Self-Reverence and serene-minded male teachers, female teachers, instructors, and instructresses, benefactors, and benefactresses, parents or guardians Then and then alone can one aspire to be lovely S'akuntala, of the holy hermitage. See, how, lovely S'akuntala thenceforth, flourished and blossomed forth, under her husband's benign shelter ! She could digest all that Sage Kanva imparted to her She in a spirit of resignation had suffered all that was in store for her final evolution

Let each youthful maiden, from her very infancy try to crystalize her Divinity within, standing gloriously on the platform of the ancient glorious culture of benign Bharatvarsha, lending her prayerful and serious attention, to the glorious message which the drama of *The Abhijnana S'akuntala* imparts to the entire world, since, Poet Kalidas made a glorious presentation of his noble and sublime drama, in the holy and benign temple of Goddess Saraswati.

MESSAGE OF S'AKUNTALA.

If Sakuntala was cultured and educated in the most laudable fashion, equally her husband reciprocated his feelings towards her by conferring on her the highest compliment, which a husband could confer upon a wife. At this stage, the author cannot but be put in mind of those famous lines of the celebrated Poet Bhavabhuti in his glorious drama. 'The Natural position of a fragrant flower' says the glorious son of Goddess Saraswati 'is on the head and head alone, and it does not deserve to be trodden under feet.'

Was her position on the head of her husband or under his feet? The author is fully convinced that, the fragrant and sweet smelling S'akuntala did occupy her position on the head of her kind-hearted and cultured husband, who extended to her that eminence. Thus, the saying of Poet Bhavabhuti, stands gloriously vindicated by the glorious husband of lovely and coy S'akuntala. Hence, S'akuntala's husband was gloriously chivalrous right through his career, and he rose to the

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climax, when he fell at his wife's feet, beseeching pardon from her. Thus, if Poet Bhavabhuti recorded a glorious saying in his dramas of famous Malti Madhava and Uttarramcharita, S'akuntala's husband put the same into actual action, though he was all powerful and materially rich.

Let it be understood in all glory, that, Dushyanta was never uxorious, but he was the cultured and lofty-minded husband of his beauteous and bashful S'akuntala, who had drunk deep, from the blissful and ambrosial fount of the ancient, pious and glorious culture of hoary Aryavarta. Thus, let the reader pronounce his or her verdict on him on the line of argument pursued above and vindicate the ancient glory of holy Bharatvarsha, by following in the glorious footsteps of king Dushyanta, the glorious and cultured husband of lovely and peerless S'akuntala, the pious and noble-hearted wife of her husband.

"The mighty and great protect the younger ones and the weak."*

Did King Dushyanta verify the above statement? He did protect the deer, the inmates of the Ashram of Sage Kanva in his absence, his subjects and did not accept the property of the merchant, who died heirless, but whose wife was pregnant at the time of his death, and he decreed that the property should pass on to the posthumous child even though the merchant passed away. Thus, he gave shelter, protection and rendered help to the younger ones and the weak. More or less, he was a generous hearted king. Hence, he voluntarily deigned to seek pardon from his noble and virtuous wife and also he ordered to pass on the property to the posthumous child of the merchant. These are sufficient and authentic proofs of his benign, well-directed and highly regulated rule over his subjects and dignified, worthy and highly religious and philosophical, laudable behaviour

* "Pourings of a Struggling Soul" Pouring No. 23.

MESSAGE OF S'AKUNTALA

towards his sincere and deeply and devoutly attached wife **S'akuntala**. Faith is the most valuable and priceless asset in the entire creation of God Look at the wonderful feats of Faith, glorious S'akuntala performed in the Marriage Ashrama in the benign company of her husband Even though, her husband repudiated her, in spite of the Gandharva Form of Marriage, having taken place, in the presence of all-powerful witness of Nature, did she ever dream ingloriously about her wedded husband or did she ever dream of seeking divorce from him? Let the reader Judge for himself or herself and scrutinize himself or herself within, on what kind of platform he or she stands, just to make changes, modifications, adjustments, even radical changes if needed, with a view to attune himself or herself to the principles of Love, Philosophy of Marriage, edicts of laudable Marriage University and glorious songs, sung in the benign Marriage Ashrama This is worth while noticing for those countries,

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where the poison of Divorce is being increasingly swallowed by men and women, mistaking it for nectar. Let sisters and daughters of holy Bharatvarsha, too, learn a great deal from the glorious fount of Philosophy of Marriage, taught sublimely in the Marriage University, and deliver new, glorious and sublime message to Awakened India and world at large.

Vallabhi Ranjoo

The Poet is always sublime. Poet Kalidas was sublime right through, in singing the glory of S'akuntala, beauteous and lovely daughter of daughter-loving nymph Menaka. The Poet's mission lies in giving new, sublime messages from time to time to the world. Poet Kalidas did give a novel and sublime message to the entire humanity, singing sublimely the glory of Love, Suffering and noble Culture, in his glorious drama of the *Abhijnana S'akuntala*, thousands of years ago, sitting in the lustrous and eternally glorious, holy shrine of Goddess

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Saraswati Poets are more wealthy than the richest persons of the world They have their own ideals and romantic world to roam and ramble in But poets should be sublime singers of sublime themes Poets are original, sublime, and genuine bits of Nature Poets enjoy reputation and reverence at all times Poets are the never withering, but ever blooming and blossoming flowers, decorating the lovely and perfumed garden of endless Eternity Poets are the singers of glory of kings queens, heroes, lovely heroines nature and all that is sublime and ideal, and beautiful and blissful The world is ever ready to hear a poet Will not the world hear the glorious message of glorious and most favoured son of Goddess Saraswati king among poets, bard of bards Poet Kalidas, for its amelioration and uplift from the quagmire of *Maya*, and sinful, unholy passions and propensities? Let poets be sublime and sublime once for all, and the world will surely enjoy the joyous and

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decorated swings of their sublime poetry, their songs of sublime love and its philosophy and marriage and benign influence and perfume in the lovely and gaily decorated garden of matrimonial alliance. Poets are not, for the most part, favourites of *Goddess Laxmi*, and they do not care also to be her favourites. Poets are mad after things and objects sublime, romantic and beautiful. Poet Kalidas was of that type. Poets are always watchful thinking and thinking seriously, sublimely and ever diligent to give from time to time new messages to the world. Poet Kalidas hath rightly sung the glory of superb S'akuntala; in that, she rendered immense and unique services of sacrifice, unto her husband Dushyanta. She proved to be serviceable unto her husband right through. If S'akuntala had not received education, which a female ought to receive for brightening up her husband's home, with the perfumed wreaths and symbols of sufferings, joy, auspiciousness, duties and sacrifices, could she have been useful or

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serviceable as a wife, unto her husband Dushyanta ? The answer is in the negative. She received female education of the right sort from the Sage Kanva and that alone made her the glorious wife of her husband. What does this show ? What message, does then Poet Kalidas give to the world ?

Female education is the only royal road, for the future welfare of each girl, lady and wife. Female education is more important than *sex education*. For the emancipation of the fair sex, let the shining torch of female education be enkindled, at each nook and corner of the Worldly--Mansion. Let parents or guardians with scrupulous care attend to education of their daughters. Let sisters and daughters of awakened India, receive female education, from the majestic Mansion of glorious culture of benign and sacred Bharatvarsha. Thus, the author brings home to every reader, be a male or female, the importance and real, genuine and intrinsic value of female education. Let

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everyone be up and help himself or herself *by himself or herself alone* And the glory of soul will be revealed in its fullness S'akuntala was the auspicious Shri incarnate Let each girl, youthful maiden or wife sing the glory of four laudable Ashramas of the august Bharartvarsha and try to be Shri incarnate, unto her husband

The author has sung the glory of S'akuntala and king Dushyanta, not as queen S'al uutala, but as a wife S'akuntala of king Dushyanta, and similarly, a husband Dushyanta of beauteous, lovely, cultured, and coy daughter of Apsaras *Menaka*.

Naturally, brave S'akuntala gave birth to a son, who could prove a worthy, dutiful son unto her as well as to the entire Aryavarta The son of brave and glorious S'akuntala, turned out equally brave and glorious to immortalize his brave and glorious mother's pious name throughout the entire Eternity If wives and husbands desire to possess

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dutiful, brave, worthy and valiant sons and beautiful, devotional, sincere, chaste and dutiful daughters, let them hear the clarion-call of glorious and brave S'akuntala, which Poet Kalidas is sounding from the shrine of Goddess Saraswati by presenting to Her his glorious and noble drama of the *Abhijnana S'akuntala*, and be ready to give female education on the right and proper lines chalked out by the Master Mind of holy Bharatvarsha

The author of this Message of the *Abhijnana S'akuntala*, the glorious, noble and inspiring play of the Master Mind of honoured, holy and conspicuously glorified Bharatvarsha, has not delineated at length on various modes of loving, amorous and love sick jestures of emotional King Dushyanta, displayed by him towards bashful, superb, sweet-smelling and charmingly meek S'akuntala, while wooing and courting her longingly and most intensely in the penance grove, which was holy, quiet and supremely and luxuriously

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glorified and decorated with the benign and all bountiful nature's precious and delicate wealth of beauty and glory everywhere for the unrestricted and free use and enjoyment of the holy, aspiring and dignified inmates of the holy Ashrama. It is a matter of everyday and common occurrence for any lover to adopt such modes of loving and amorous jestures towards his beloved or lady-love, while wooing and courting her openly or in a clandestine manner, whether she has been blessed with an angel's beauty or not. The real, genuine-hearted and devout lover is ever an unknown selfless martyr of a glorious type and stamp, ever wandering in the hallowed domains of Love and Sacrifice as well. It is a matter simply of one's liking for the opposite party and there the curtain drops in a most natural fashion over the entire love-affair in a romantic manner and in its full height of glory for the yearning and ardently longing lover and his adored and beauty surpassing

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beloved For an angel's beauty is ever depicted on the face of the beloved according to the conceived or preconceived notions of the lover and the beauty of other ladies, though more charming, lovelier and romantic pales into insignificance or stands at a discount in comparison with that of his own beloved More or less, this is the ultimate glory of love and the final dropping of the curtain over the love affair either of intense passions or sublime love or of both simultaneously for the loving pair "After all the course of action is ever and ever mysterious and beyond the ken of human imagination," says the sublime, canonized and glorious Singer of holy and world famed *Bhagavad Gita*—a veritable mine of lustrous, precious and priceless gems and diamonds or a shining necklace of round and luminous pearls for the devout seeker of ultimate Bliss and Emancipation.

Let each wife be a priestess unto her husband, and each husband be a priest unto

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his wife. Did S'akuntala prove like that unto her benign husband? Did Dushyanta follow his glorious wife's clarion-call? Let each wife be a nun unto her husband, and each husband be a monk unto his partner. Did S'akuntala and Dushayanta behave like this? Let the reader use his or her judging power and crystalize his or her divinity within accordingly. With S'akuntala, culture and lofty thoughts were the sole means of the attainment of lofty and grand ideals. No considerations of worldly power or pelf ever weighed with her. S'akuntala sanctified the land of Aryavarta, named as *Bharatvarsha*, after her brave and dutiful son Bharat.

If S'akuntala was a dutiful wife of her glorious husband, she was also a dutiful, loving and kind-hearted daughter, to her ever-kind mother Menaka. Look at the wonderful display of sublime, selfless and devotional attachment and love, on the part of her sorrowful mother Menaka, when the king Dushyanta repudiated her? She

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took her away mysteriously to her own Apsara-tirtha. What does this prove? The heart of a mother towards her daughter is always and always full of sublime, selfless and devotional love, and she yearns and yearns sublimely for the safety, well being and good luck of her daughter, either here or wherever she be. Mother is a glorious legacy unto the daughter, bequeathed by the all benign and ever merciful Creator. Let daughters be equally dutiful, sincere, serene hearted and mothers and daughters will ever pave the way to tread on the path of civilization and culture.

King Dushyanta forgot the Gandharva Form of Marriage, with which he had wedded himself to beautiful S'akuntala, under the strong influence of his past life's *Karma*. Equally, lofty-minded S'akuntala failed to show him the lovely ring, which, her husband had placed on her lovely, delicate and auspicious finger, on the day, he took leave of his wife from the penance grove, after

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their marriage. Then, both the husband and wife were decreed to separate from each other for the time being, owing to the working of their past life's *Karma*. Let each lovely pair of husband and wife ever perform good, meritorious and benign actions, during their short pilgrimage in this world.

Sage Kanva made a great sacrifice, in that, he handed over his precious and priceless treasure to the proper and legitimate owner. He had renounced the world, and as such, he was above the influence of the pairs of opposites. Still, he could not help weeping while, S'akuntala was being asked to proceed to her husband's house once for all. Thus, worldly people have to suffer the pangs of separation from their daughters one day. But let the parents give free education and culture to their daughters, and their pangs of separation, destined to take place at any time, will be productive of glorious, sweet and auspicious fruits Thus,

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the glory of parenthood will be revealed in the benign splendour and sublimity to their great joy and delight Life is nothing but a series of sacrifices, tribulations, fiery ordeals and sufferings of one type or the other Says Plato "Kings ought to be Philosophers " Let parents be cheerful Philosophers, and, their daughters will be able to decorate their (husbands') Marriage Ashramas lovely, artistically and gaily And parents will never have any cause to repent Thus, Poet Kalidas, standing gloriously on the august pulpit of ancient culture of benign Aryavarta, urges parents to impart female education and not domineer over the legitimate aspirations and feelings of their daughters, if parents desire them to be happy, pious, glorious and auspicious wives unto their future husbands More over, let parents arrange to have their daughters educated at the hands of teachers and instructors who possess wealth of knowledge and well-know how to impart it to them trust.

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S'akuntala was brave, cultured, educated and astute. Look at the glorious wonderful, sublime feat of chivalry, her naughty, brave, young and danger-defying son Sarvadaman performs forcing the lion to open his mouth to allow him, to count his teeth!! Herein, the Poet's genius shines gloriously. The brave son of a brave mother, in the absence of her husband makes the lonely, joyless, tedious and gloomy days of her mother, delightful and joyous by performing wonderful feats of chivalry.

Thus let the sons prove blissful blessings unto their mothers, separated from their husbands, for reasons mundane or otherwise

The glorious son of a glorious mother is at once reminded of his mother, when, the nurse brings to him, the bird. See, how much genuine Love, the son had for his mother S'akuntala, when he remembers on hearing the mere sound of शकुन्तला, being directed to mark the beauty of clay-peacock (शकुन्तलावर्णं प्रेक्षस्व). The august Poet Kalidas

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has immortalized his name, most gloriously and sublimely on the tablet of Eternity. Poet Kalidas has sung the glory of beauteous and lovely S'akuntala, in her separation from her husband when she follows strictly the vows, which a chaste lady has to observe in all sublimity. And this makes her husband all the more attached and devoted towards her.

The august and notable son of Goddess Saraswati, Poet Kalidas hath by his world-famed drama of S'akuntala shown to the world that:—

Where wives are honoured devotionally,
There the gods dance in ecstasy;
Where wives are cheated sinfully,
There the husbands cheat the living
goddesses knowingly.

2.

Where wives are worshipped devotionally,
There the gods shower blessings lavishly;
Where wives are honoured lovingly,
There the husbands flourish joyously.
In conclusion,

MESSAGE OF S'AKUNTALA.

Message has been sung,
Kalidas has been sung,
S'akuntala has been sung.

Now let the reader sing the lovely glory
of benign and glorious Bhartavarsha,
swinging in the perfumed and lovely swing
of the glorious and auspicious culture of
Ancient and Holy Aryavarta.

Oh! beauteous S'akuntala, thy name is pronounced
and Marriage Ashrama stands vindicated.

Vallabhjee Ramjee.



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POURINGS OF A STRUGGLING SOUL

Extracts taken from the Foreword, by—

Prof. N. K. BHAGWAT, M. A.

The Pourings are the spasmodic effusions of the struggling soul endowed with a strongly poetic frame.

The struggle for freedom is more pronounced where consciousness arises and is supreme owing to the fixing of the ideal. Under this condition, the struggle is intensive and aggressive and this will be amply borne out by these "Pourings".

The idea seems to be after "Pilgrim's Progress", in so far as it aims at a definite objective and makes the Poet regard this world as an object lesson to find out for himself the essentials and nonessentials, to distinguish the accidental from the eternal and thus confirm himself in his ideal of reaching the Palace, where the Queen of his heart waited to receive him. In this world he is like a Pilgrim or a Traveller.

The relationship between the Queen of the Palace of Eternity and the Poet, is shown to be various. She acts as the mother, the guide, the light,

the lady love, the commanding mistress and Supreme Power or Shakti or deified Self reverence The Poet's protestation or professioo of extreme love or Bhakti for her, are wonderfully brought out in the course of these "Pourings".

The reader is likely to find here the impassioned appeal of the Lover to his Beloved and Omar Khayyam's language may have been forshadowed here, and yet, according to the Bhakti School, the ultimate Union or Oneness with the Chit Shakti is the culmination of spiritual life The language of erotic sentiment or Shringara should not, therefore, be mistaken for material, gross or worldly sensualism

He has struck a new vein in combining the spiritual and the idealistic and that too with such facility and genuine simplicity as to make him a gifted person.

His work is characterized by spontaneity, intensity of feelings and emotions, sincerity of heart, religiousness, and richly ethical and spiritual vein and its reading is bound to stimulate thought, relieve the tension of nerves, remove angularities of vision, regulate and guide the workings of turbulent feeling and emotions, foster a gentle and softer spirit and humanize the mind and liberalise the vision.

OPINIONS.

(1)

Ever since the advent of Man on Earth, he has been trying to look beyond his horizons of Birth and Death That was the question of child Nachiketa to Yam Deva that was the mystery expressed by Kishgotami to Lord Buddha

There is a mystic wall that encircles the Universe, which changes this fair garden of Nature into a grim fort of Destiny It compels the humble reaper of man to become a soldier of war, ever struggling to scale that wall and to cross the moat beyond

In his daily walks of life, once upon a time, the author of these Pourings of a Struggling Soul was scratched by the edges of Destiny, and thereafter stung by the sting of Death That was his awakening He, thenceforth, has tried to look beyond his horizons, he has endeavoured to look behind the mystic curtain Like unto his other brethren, the mystery of Life and Death is yet a mystery to Mr Shah He truly says he is a seeker yet, a pilgrim on the Path and not a worshipper at the Shrine of the Infinite The author exclaims at the end of this Book 'the way is far off'

Bhadra, Ahmedabad.
30th January 1932

Sincerely yours
(Sd) N D KAVI

(2)

St, Halen's Court, Ballard Estate,
Bombay, 11-3-32.

x x x I have read your writings with much interest and congratulating you on your enterprize and energy as well as your ideas

(Sd.) R C SUMMERHAYES

(3)

Wilson College,
Bombay, 8th Feb 1932

x x x I have looked into it and I have been much interested in the expression which you give to your thoughts and emotions on the deepest things in life.

(Sd.) JOHN MACKENZIE

(4)

Pranavakunja, Dornih, (Bombay-India)
Feb 11, 1932

x x x The work deserves to be read carefully and with a mood in which it has been written.

(Sd.) KEWALAYANANDA.

(5)

Cosmopolitan Friends'
Correspondence Club P O B. 43

Delhi, 24th Feb 1932

x x x We strongly advise you to enter the
book for the lists of the Nobel Prize entrants

(Sd.) COSMOPOLITAN FRIENDS'
CORRESPONDANCE CLUB

(6)

312, Sadashiv Peth,
Poona 2, 10th March 1932

x x x I have gone through a few of them
and find them most inspiring I hope I shall write
to you again when I go over them fully

(Sd) P L VAIDYA,
M A (Cal), D Litt. (Paris)
Prof Sanskrit & Allied
Languages,
Fergusson College, Poona,

(7)

Andhra University,
Waltair, 17th March 1932

x x x I am deeply touched by its earnestness

(Sd.) RADHAKRISHNAN

As professor N. K. Bhagawat points out in his foreword to his book, it recalls Bunyan's "Pilgrim's Progress". Mr. Shah pictures in these "Pourings" the soul's pilgrimage in quest of Ideal Beauty. He reveals great intensity of feeling and occasionally flashes out an illuminating and memorable phrase. The book inevitably recalls Dr. Tagore's masterpieces, and if it suffers in the comparison, much can be excused in view of Mr. Shah's obvious sincerity.

"THE HINDU"-MADRAS
February 28th 1932 (Sunday)

A LYRIC.

It does one's heart good to see a businessman blossoming into a poet. Evidently, the death of his wife, inspired the pourings which reveal indeed the light that is dawning upon his struggling soul. As with Omar Khayyam, the erotic passages in the book may be only a gesture, an attempt to describe the divine love in the language of worldly sensuousness.

"THE BOMBAY CHRONICLE."
Sunday, March 27th, 1932

(10)

POURINGS OF A STRUGGLING SOUL. The title of the book is expressive of the matter—the delineation of a soul struggling to reach the Eternal City of his Beloved. The utterings are of various moods and conditions. They read like a Pilgrim's Progress, and have a rare appeal.

INDIAN LITERARY REVIEW. March 1932.

(11)

Office of the Vice-Chancellor,
University of Dacca.

Ramna, Dacca, 15th Feb. 1932.

Dear sir,

I thank you for sending me a copy of your book entitled "Pourings of a Struggling Soul". I have been interested in reading this as giving a modern poetic presentation of a characteristic Hindu position. It appears to me to attempt to interpret reality in the light of an inner emotional experience rather than to infer its meaning from scientific knowledge based upon exact observation.

Believe me,

Yours faithfully,

(Sd.) G. H. LANGLEY.
Vice-Chancellor.

Khanpur Road,
Ahmedabad 20-2-1932

To,

R V. Shah, Esqr.

I have gone through the "Pourings" with pleasure and was much impressed at the sentiments couched in elegant language, of a struggling Soul, trying to express the inexpressible, and to attain that unattainable Beauty, from whose gates, according to the Kena Upanishad, quoted by the author himself, "speech along with the mind turns back". It is the same old theme, old as the hills and yet fresh as the flower in bloom, the perfume whereof is distilled in language seemingly easy but baffling the ingenuity of all, save those who are familiar with the privileged paths of mysticism. The theme of the attainment of the Divine Beloved, thoroughly exploited though not exhausted by Vaishnava and Sufi lyrics, is here expressed through different imageries—sometimes the world market, sometimes the playful children or a fair damsel with a pitcher on her head—all significant of the peculiar mood in which the author happened to take up the pen. As far as I know, the writer is innocent of University education, and yet his expression is both fluent and faultless. I wish Pilgrim of Eternity success in his literary career as well as in the pursuit of that Higher Life, whither he has set his foot "to which the whole Creation moves".

Gujarat College,

Ahmedabad,
20-2 1932

(Sd) FIROZE C DAVAR

(13)

"THE UNITED INDIA & INDIAN STATES."

Editor.

K. S K Iyengar

Manager.

Delhi, 20th March, 1932

Mrs. K. Iyengar.

Pourings of a Struggling Soul is a remarkable book particularly as it comes from the pen of a businessman The "Pourings" here are the spontaneous expression, couched in poetical language of an obviously emotional soul struggling to reach the Imperial Palace of the Eternal City of his Beloved and longing for spiritual marriage with Her, the imagery apparently being that of the Vaishnavic cult At times this soul is in pessumitic mood~

"My journey seems long, weary and dreary and countless ages can only bring me near the heart of my Beloved". The struggle is often emphasized but immediately is there the sense of victory The soul is often in ecstasy, often it waxes eloquent in praise of the Beloved. Scattered throughout the book, one comes across strikingly beautiful expressions and phrases The book is decidedly full of promise

(14)

Hull-House 800 South Halstead Street
Chicago (U S A)

My Dear Mr Shah

May I thank you for your kindness in sending me a copy of your book "Pourings of a Struggling Soul" and assure you of my sincere appreciation

Certainly the best method through which differing races may understand each other is the sincere revelation of inner experiences

March 3rd 1932 With all good wishes I am yours
(Sd.) JANE ADAMES

AN INSPIRING BOOK.

We do not remember to have ever handled a book for review as the one that is at the present moment lying on the editor's table "Pourings of a Struggling Soul" by Mr. R V. Shah, is a book that is unique of its kind and stands in a class of its own. The book is written by one who is not an educated person, in the accepted sense of the term, and yet he has given to the world a production that is at once thought provoking and scintillating with gems of thought that haunt the mind for a long time. As a matter of fact the book is written by an inspired man who is besides a man of genius. The "Pourings" are the outcome of a wounded heart, and as the author himself says they are "the expression of one's own heart in moments of intense feeling". To all intents and purposes in the book, it is the heart that speaks and "as such the subliminal consciousness that is awakened in such moments expresses himself in words and the result is that these "Pourings" are given out. The book is dedicated "to the Sacred Memory of my late, dear and pious wife, my *Inspiration*, Mani." This dedication supplies the key to the author's frame of mind. It was this untimely bereavement (Mani died at 25 years of age) that brought about the monumental change in his sensitive mind and resulted in the birth of the present book. *His Mani*

is his "Polar Star," his "Queen of Self reverence," the "Queen of Imperial Palace of Eternity" his be-all and end all. If that read of mind of the author is to be pierced through its curtain of gloom and obvious pessimism, one finds that he is groping his way to the palace in the Eternal City something in the fashion of Bunyan in his "Pilgrim's Progress". In his Pouring No 38, the author confesses, "let me be poor and humble, and yet persistent and unswerving devotee of my peerless Queen of Eternal City I delight in poverty and in poverty alone". Writers more majestic than the author himself—we mean Dante, Bunyan and others—have written in the same strain and in sublime pathos, and unconsciously enough, our author has tried to walk in their footsteps. His "Beloved" is the embodiment of all goodness, all virtues and all that is angelic. To be worthy of her is his chief aim, and it is this distant shadow that he aspires to catch. In his search he stumbles sometimes, but on the whole he is rewarded by stumbling across gems of vision and thought which elevate and purify the mind of the reader. For a half hour's meditation every day the "Pourings" would provide an excellent companion.

Bombay 28th 1932

—“SANJ VARTAMAN”

(16)

New York, U. S. A.

June 21, 1932.

Your "Pourings" followed me half round the world, and brought the flavour of India's spiritual aspiration. I am placing them in a library where they will bring response from a few good souls here who, in the midst of depression and worldiness, are seeking the inner light

(Sd. JAMES H. COUSINS.

(17)

× × × × I have great pleasure in acknowledging the receipt of the 'Pourings'. You have given a very sound philosophical work to the public, and I am sure it will be highly appreciated even in higher circles.

(Sd) H. G SHAH Head Master.

Kothari High School, Kadi

30-1-32.

(18)

× × × × A ship-wrecked pilgrim of the Voyage of Eternity myself, I had thought of writing myself "Soaring of a Struggling Soul"..... .. well, but you have realised, while I could only dream and desire.. Congratulation on your good luck.

(Sd) C. N. PANDYA

Bombay, 30-1-32.

(19)

This book contains the author's varied feelings and thoughts about the strange ways of this mundane world and the life beyond. The mystic curtain of *Maya* encircles this world of mortals, and it is only an awakened soul that tries to see beyond this curtain and reach its final destination X X X X X X. The style of the book recalls Poet Tagore's masterpieces like *Gitanjali* and *Gardener*.

7-8-32 "GUJARATI PUNCH" Ahmedabad

(20)

અમદાવાદના વ્યાપારી મીત્ર આર. વી. શાહ તરફથી પ્રગટ થએલા કિપકા અગ્રેષ્ઠ પુસ્તકમાં તેમના હૃદયોદગાર છે. તેમનો આત્મા ઇચ્છીત વસ્તુ પ્રાપ્ત કરવા માટે કેવું મથન કરે છે તેનો ભાસ આ પુસ્તક વાચતા થાય છે તેમની લાગણી કેવી છે અને વખતોવખત તે કેવી હમડી હે છે તે પણ આ પુસ્તક વાચવાથી જણાય છે એક વ્યાપારી જિજ્ઞાસુ જીવનને મારગે આવો પ્રયાસ કરે તે ઓછું આશ્ચર્ય જનક નથી. —“મુખ્ય સમાચાર”. મુખ્ય, તા. ૧-૮-૩૨

(21)

Girgam Post Bombay 4
28th Sept 1932

It is a remarkable composition is evident from all points of view, such as your educational qualifications, your profession and its cause, quaint surroundings and atmosphere, ect It appears you have risen above them all and produced rhapsody which reminds one of the best performances of the higher Sufi Saints and Poets

As a first attempt, it is certainly wonderful

(Sd) KRISHNALAL M JAVERI

(22)

The Milwaukee Journal. (U. S. A.)

The Soul's pilgrimage in quest of Ideal beauty

THE MILWAUKEE JOURNAL

3rd September 1932

(23)

Love rules supreme.

The College, Baroda, 2 10-32

Your 'Pourings' carry the reader to a high level of spiritual mysticism, The language is choice and the ideas are thought stimulating. None but a poetic and highly cultured mind can experience and express the level of thinking on which you soar. I congratulate you on your "Pourings", which in my opinion are *Flights of a spiritually impassioned Soul.*

(Sd.) A. K. Trivedi

(24)

Reader's Notebook

by Alma E. Riggle

A characteristic Hindu position is presented in a volume of poems, "*Pourings of a Struggling Soul*", by Ramanlal Vadilal Shah, published by the author at Sheth Mansukhbhai's Pole, Kalupur, Ahmedabad, India. Mr Shah is a wellknown Indian writer.

The Author presents the soul's pilgrimage in quest of ideal beauty and his sincerity is evident in every line. Prof. N. K. Bhagvat, writing the

introduction, suggests that the idea is after 'Pilgrim's Progress' in so far as it aims at a definite objective and makes the Poet regard this world as an object lesson to find out for himself the essentials and non-essentials, to distinguish the accidental from the eternal and thus confirm himself in his ideal of reaching the palace, where the queen of his heart waited to receive him. In this world he is like a Pilgrim or Traveller.

The reader is likely to find here impassioned appeal of the lover to his beloved and Omar Khayyam's language may have been foreshadowed here and yet, according to the Bhakti school, the ultimate union or oneness with the Chit Shakti is the culmination of spiritual life. Mr. Shah points out that as a business man, required to deal with the world, he is not blind to the great ideal of his life - his spiritual development and tries to let nothing come in its way.

Readers, who have reached a somewhat equal plane of development in spiritual thinking, will find the book stimulating.

Sept 4th 1932

THE FARGO FORUM,

North Dakota (U.S.A.)

The reader of this volume will get an idea of the working of a Hindu mind characteristic of the Vaishnavite School and knowledge of the emotions of that mind.

September 1932.

Journal of Bombay Branch.
ROYAL ASIATIC SOCIETY.

This English book is a bit philosophical in form and Poet has given his utterances as the result of self-experience. The Poet having lost his wife has expressed grief in reference to his Beloved as the King Vikrama did with reference to Uravashi. In weaving this web, the threads are taken from the dictionary of Philosophy. Instead of keeping before him a definite objective, he has tried to weave a garland of flowers out of the waves of thoughts as they sprang up in his mind and with this garland of flowers, he has garlanded his departed wife. The English language of the book is poetic and in several places striking.

7-6-32.

. KESARI-POONA.

૨૭

પૅરિઝ સોફ એ સ્ટુડન્ટીંગ સોલ.

પોતાની પત્નીના અવસાનથી લાગણીની ને ઉર્મીઓએ લેખકના હૃદયને હચમચાવી મુક્યુ તે ઉર્મીઓ આ પુસ્તક દ્વારા પ્રગટ થઈ છે. પુસ્તક અંગ્રેજી ઉપલુ સરળ અને વેધક ભાષામાં લખાયું છે. દીગ્ધામ પહોચવા માટે આત્મા ને લાગણી અનુભવે છે તે લેખકે દર્શાવી છે. હૃદયને સ્પર્શે તેવી ભાવનાઓ, ગચનગામી

કલ્પનાઓ, માનવહૃદયની મનોદશા વ્યક્ત કરતી સખ્દ માળાઓથી આખું પુસ્તક ઓપી લેકયું છે. આદર્શ સુંદરતાની શોધમાં યાત્રા કરતા આત્માની કથની સમૈજ ભાવવાહીને તલરપરતી છે. ડૉ. ટાગોરના કેટલાંક ગીતો સાથે પુસ્તકના ધ્રાંવની સરખામણી થઈ શકે ખરી. જો કે લેખકનું દ્રષ્ટી બીન્દુ સાવ નીરાણું છે. પુસ્તક લાગણી વીવરા બનીને લખાયું માવમ પડે છે. પણ તેથી તેની ભાવનામા ખામીઓ નજાતી નથી. એક ગુજરાતીએ અંગ્રેજીમાં આલું સરસ પુસ્તક વખ્યું છે એ સાચેજ પ્રશંસનીય છે. ખાસ કરીન લેખક વેપારી છે, છતાં આલું સાહીત્ય લખી શકે છે એ ગુજરાતનું પ્રથમ સદમાગ્ય છે.

૨૬ મી ઓગષ્ટ ૧૯૩૨.

હીંદુસ્તાન અને પ્રજામિત્ર.

૨૮

Mr. Shah dedicates his work to the memory of his wife, MANI; and the "Pounings", as Professor N. K. Bhagvat of St Xavier's College, Bombay, says in his foreword, are expressive of his soul's struggling to reach the Imperial Palace of the Eternal City of his Beloved, and longing for spiritual marriage with Her.

1st October 1932.

THE PRESS.

Christchurch, New Zealand.

(29)

The worldwide Association International C. club.

16, Beland Street,

26th October 1932.

Leitum, Malta. (Europe)

× × × It is, in my opinion an attempt and an achievement, and I congratulate you on such a production I trust it will have large sales, and I shall do all I can to make it known. It should be in the hands of every student of literature.

(Sd) C. DALMAS.

The book is a collection of 80 pieces representing the author's quest for the ideal beauty and reveals a phase of mystical doctrine so common among various communities. The whole collection is an exposition of a great intensity of feeling which rises above the shackles of birth and death and above the highest abode of soul. The book, like "the Pilgrim's Progress," treats this world as transitory and its life as a stage on the travel, the destination being enveloped in a series of mystical phenomena. The words and expressions indicate a sincerity of appeal and are bound to make an effect. I hope that the book will find an easy market and its impressive tone will appeal to a wide circle of readers.

21-11-32.

EDITOR. THE STAR.

Allahabad.

Mr. R. V. Shah, a well known author in India, pictures in these "Pourings" the Soul's Pilgrimage in quest of Ideal Beauty. We have been interested in reading "Pourings of a struggling Soul" as giving a modern Poetic presentation of a characteristic Hindu Position. We can recommend the nice little book to all friends and students of Hindu Literature. The book is available at all international book-sellers.

THE EXPORT TRADE REVIEW.

15-11-1932

Frankfurt Europe
